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THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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Church in Connecticut.

[Continued from page 288.]

In 1742 there were five missionaries in Connecticut: Johnson, Caner, Beach, Punderson, and Morris, besides a vacancy at New London, and besides Richard Caner, who assisted his brother, and a schoolmaster at Stratford. The church at Stratford was rebuilt in 1743, its dimensions being now sixty by forty-five, with a steeple, a chancel, and a library; and it is still standing, and in good preservation. By the aid of Bishop Secker, Johnson received the degree of Doctor of Divinity from the University of Oxford, and soon after, he published his "Principles of Ethics." A parish was organized at Woodbury by Mr. Beach about 1740; and at Reading, where one Richard Lyon, a native of Ireland, was the first churchman, the Episcopal Church was planted before any others; so that as early as 1750, a second edifice was needed and was erected. In 1740, a church was built at Huntington; in the same year, or soon after, one at Simsbury; in 1742, one at Waterbury; in 1743, the church at Norwalk also was rebuilt, and a parish was formed at Guilford; about the same time another arose at Norwich, and Richard Miner, minister at North Stratford, now Monroe, conformed, but died in England; in 1746, a church was built at Litchfield; in 1747, at Stamford; in 1748, at Stratfield, now Bridgeport. The Rev. Barzillai Dean took orders as Missionary to Hebron in 1745, but died on his way home; the Rev. Ebenezer Dibble conformed in 1747, and took charge of the church at Stamford, and of a small parish which was soon after formed at Greenwich; the Rev. Joseph Lamson succeeded at Fairfield, after Mr. Caner, in 1744, removed to King's Chapel at Boston. In 1748, Jeremiah Leaming and Richard Mansfield, and in 1751, Thomas Bradbury Chandler, received orders. Leaming was long a learned and honored minister of Connecticut;

Chandler is known as the interesting biographer of Johnson, and the able advocate of the introduction of an American Episcopate; and Mansfield lived through a ministry of more than seventy years, saw the present edifice of Trinity Church, New Haven, where he had once known but a single Episcopalian, and died in 1820, at ninety-six, with the name of his Saviour on his lips.

About 1750, churches were built at Middletown and at Wallingford; and in the next year the Rev. Ichabod Camp was ordained, and became missionary at those places. In 1753, the church at Roxbury was erected; in 1754, the remote church at Sharon; and in 1755, the original church at New Haven. At the beginning of the French war in 1756, the Society had eleven missionaries in Connecticut: Winslow at Stratford, Lamson at Fairfield, Newton at Huntington, Dibble at Stamford, Beach at Newtown, Mansfield at Derby, Fowle at Norwalk, Gibbs at Simsbury, Graves at New London, Punderson, who itinerated in the neighborhood of New Haven, and Palmer, late Congregational minister of Cornwall, who itinerated in the west. The colony had lost its brightest ornament, Dr. Johnson, who had accepted the presidency of King's College. These missionaries received from thirty to sixty pounds a year from the Society. About the year 1759, the Rev. James Scovill, a native of Waterbury, took charge of the parishes at that place and at Plymouth, and officiated also at New Cambridge, now Bristol. Churches at Greenwich and at Northford were built in 1760; and the Rev. Samuel Andrews becoming missionary at Wallingford and in its vicinity, a church arose at Cheshire, under his charge, in the same year. In 1762, a church was built at Weston; and in that year a lot was purchased at Hartford by a few individuals, but the enterprise was interrupted, and slept for another generation. The parish of Watertown was organized in 1764; and in 1765, the church was erected. In 1763, Johnson returned to Stratford; and Bela Hubbard, afterwards the venerable rector at New Haven, and Abraham Jarvis, the second Bishop of the diocese, crossed the Atlantic for orders. Thomas Davies had returned in 1762, to labor faithfully in the northwestern portion of the colony; and under his charge a new church was built in 1765 at New Milford; but a year after he died at the early age of twenty-nine. In 1768, there were seventeen missionaries; and it appears that the labors of Johnson were extended to Milford; those of Gibbs to Hartland; those of Mansfield to Oxford; those of Clarke, the missionary at New Milford and Woodbury, to Kent and New Fairfield; those of Palmer, now missionary at Litchfield, to Cornwall; and those of Andrews to Meriden. It was in 1765 that Johnson published his "Vindication" of the Society.

The northeastern part of the province was as yet quite untouched by the doctrine which elsewhere had spread itself so widely and so rapidly. But in 1766, Godfrey Malbone, a gentleman of Newport, educated at Oxford, retired to an extensive estate in that part of Pomfret which is now called Brooklyn; and John Aplin, an eminent lawyer of Rhode Island, removed about the same time to Plainfield. A church was proposed, in 1769, to be erected on the confines of Pomfret, Canterbury, and Plainfield; about forty families subscribed the requisite instrument; the expense devolved chiefly on Malbone; and in 1771 the church at Brooklyn was opened for service. A Mr. Moseley, chaplain of a vessel of war, officiated for a little time; but in 1772 he was succeeded by the Rev.

Daniel Fogg, a graduate of Harvard University, who remained over a small but happy charge almost half a century. In the beginning of 1772, Dr. Johnson rested from his labors. The missionaries, immediately before the Revolution, were Dibble, Beach, Hubbard, Graves, Gibbs, his assistant Viets, Mansfield, Newton, Leaming, Clarke, Scovill, Andrews, Fogg, Kneeland at Stratford and Milford, Peters at Hebron, and Tyler at Norwich. Under the charge of Mr. Dibble were as many as two hundred and twenty families; under that of Mr. Beach, three hundred and forty-five communicants; under Mr. Mansfield, one hundred and ten; under Mr. Leaming, one hundred and sixty-six; under Mr. Andrews, two hundred and twenty. Many of the missionaries baptized from fifty to a hundred children in each year. A church had just been built at Kent; the mission at Litchfield had been suspended, and resumed "upon the earnest entreaty of the people and acknowledgment of their offence in the ill-reception given to the last missionary;" and the parishes of Plymouth and Bristol had undertaken to support their own minister, the Rev. James Nichols, giving sixty pounds and a glebe of forty acres. It was particularly stated by several of the missionaries, that their people and the Dissenters lived in great harmony; and Connecticut was already sending forth emigrants to form new parishes in the county of Berkshire in Massachusetts, and in Vermont. Along the shore of the Sound, from Guilford to Greenwich, almost every town had its church; and they were scattered far up the valleys of the Housatonic, the Naugatuc, and the Thames; while, here and there, as at Simsbury, at Hebron, and at Brooklyn, a solitary congregation worshipped God in the words of the Common Prayer, and at other spots, as at Danbury and Hartford, the itinerant missionary found always from a few a joyful welcome. The Connecticut clergy were probably the purest body of their order in the colonies. They were mostly natives of the soil; Episcopalians from conscientious conviction and preference; men of information, diligence, and devout zeal; and it is but justice to the descendants of the Puritans to say, that they would never have tolerated amongst them such indolence and profaneness under the clerical garb as have been often described as seen at that period in some of the more southern provinces. In 1766, and again in 1771, the clergy of Connecticut addressed a memorial to Bishop Terrick of London, urging the establishment of the Episcopate in America; and they did not hesitate to point to the character of some of those who were indifferent or hostile to such a measure as one of the best proofs of its necessity.

When the war of the Revolution commenced, the Church in Connecticut reeled under the shock. The clergy, with few exceptions, believed themselves bound by their allegiance and their oaths to pray for the sovereign whose dominion the country threw off; and the congregations were generally regarded as composed of the Tory party. Many of the churches were closed; the clergy were often placed under a certain restraint, along with some of the chief of their parishioners; and more than one church was burned by the very invaders whose cause they were supposed to uphold. Beach is said to have been threatened with personal violence, and even with death, while he stood boldly in the desk; Tyler, though generally beloved, was sometimes afraid, if tradition speak truth, to drink the water of his own well; Peters met with still harder usage, and, fleeing to

England, retaliated with his pen; and during or after the war, Viets, Andrews and Scovill withdrew to the British provinces. The stipends from the Society were withheld, in accordance with its charter, as soon as the colonies were recognized as foreign states; and the Church was left, at the end of the war, almost like Jerusalem when the messengers came thence to Nehemiah. Scarcely ten clergymen remained, dependent on their parishes alone, and subject to an accumulated weight of popular prejudice.

One advantage, however, was won; their application for the Episcopate could no longer interfere with the political interests of Great Britain. When Bishop White, in the summer of 1782, had published an anonymous pamphlet in anticipation of an impossibility of obtaining the succession from abroad, Bishop Jarvis, as secretary of the voluntary convention of the Connecticut clergy, which met at Woodbury in the following March, prepared an answer. The convention also at once selected Dr. Samuel Seabury, son of the former missionary at New London, and himself a former missionary at Staten Island, and addressed Archbishop Markham of York, the Archbishopric of Canterbury being at that moment vacant, with the request for his consecration. Dr. Seabury repaired to England, and, finding difficulties which seemed insurmountable, sought and obtained, on the fourteenth of November, 1784, consecration at the hands of the Bishops in Scotland. All the Connecticut clergy had not been present at his election, and a few of them hesitated to give the measure their approval; but on his return he soon acquired, by his abilities, his frankness, his prudence, and his eminence as a preacher, the high respect of all men, and the strong confidence of his diocese. Within the space of five years, before the introduction of Episcopacy from England into the more southern states, Bishop Seabury ordained twenty-five persons to the priesthood.

The first convention of the Protestant Episcopal Church in Connecticut, under the constitution of the Protestant Episcopal Church in the United States, was held in June, 1792, at New Haven. Twenty clergymen, besides the Bishop, were present, and delegates from twenty-one parishes. Among these were the parishes of Chatham, now Portland, and East Haddam, on the Connecticut; of Woodbridge, now Bethany, and East Haven, in the county of New Haven; and of Harwinton, in the county of Litchfield—parishes which had been formed, it would seem, since the Revolution. In that year, also, a church was built at Granby, and about that time the parishes of Northfield and St. Matthew's, Plymouth, were organized. In 1793, Middle Haddam, North Guilford, and Brookfield were also represented; in 1794, Southington; in 1795, Trumbull, Branford, Meriden, and Hamden; in 1796, Oxford. The Episcopal Academy at Cheshire was established in 1796, with the design that it should, as far as might be, supply the absence of a college and a theological institution. Bishop Seabury died suddenly in February of that year. The Rev. Dr. Bowden was elected as his successor, and declined; and in 1797, on the 14th of October, the Rev. Abraham Jarvis received consecration. At the convention by which he was elected, seventeen clergymen were present, and delegates from the new parishes of Canaan and Ridgefield. A special convention was held at New Haven in October of the same year, on the occasion of his consecration, and then a delegate also

appeared from New Preston. In 1798, it is remarkable that Wethersfield was represented, while the parish which had been formed in the adjoining town of Hartford, and had already begun its church five years before, but was without a minister, sent no delegate till 1802. In 1799, a new parish had been established in the western part of Litchfield; in 1801, delegates were present from Salisbury and Danbury; in 1802, from Berlin and Salem Bridge; in 1804, from Durham; in 1805, from East Windsor; in 1806, from Hartland; in 1808, from Glastonbury; in 1809, from New Canaan. A report was also presented, in 1809, from the church at Wilton. In 1811, the parish of North Killingworth appeared; in 1812, that of Bridgewater; in 1813, that of Bethlehem. The death of Bishop Jarvis took place on the 3d of May, 1813; and at the ensuing convention twenty-nine clergymen were present. In 1814, the churches at Humphreyville and Washington were first represented; and in that year measures were adopted for the formation of a Diocesan Missionary Society, which afterwards received the name, so deservedly dear, of the Society for Promoting Christian Knowledge. The parishes of Wolcott, Jewett's City and Groton sent delegates in 1815; and in that year, Bishop Croes having been elected and declined the Episcopate, Bishop Hobart, of New-York, was invited to perform Episcopal offices in Connecticut. In the assessments for the formation of a Bishop's Fund in 1817, no less than seventy-four parishes are named, including those at Ellington, New Stratford, Quaker's Farms, Essex, and Windham. In 1818, the Society for Promoting Christian Knowledge was actually established. Its funds have been almost entirely devoted to the assistance of new and feeble parishes; and, though generally distributed in small portions, have been exceedingly fruitful.

In 1819, the present Bishop was elected. The number of the clergy was then between thirty and forty; but of the many parishes of the diocese, only seven were strong enough to afford the entire support of a rector. About twenty parishes have since been added, in nearly the following order: Middlebury, Naugatuc, Bradleyville, St. Paul's, New Haven, Salem, Hitchcocksville, Pomfret, Saybrook, Westport, New Britain, Westville, Woodbridge, Fairhaven, St. John's, Hartford, Wolcottville, Windsor, West Hartford, St. Luke's African Church, New Haven, Manchester, Christ Church, Derby, Haddam, Coventry, St. Thomas' Church, Danbury. But the great and even astonishing increase of the Church has been not in the number of parishes, but in the strength of those which existed before. The clergy have become almost threefold; and almost seventy parishes now enjoy the exclusive services of a minister. Of the parishes which have been named in this summary, those of Durham, Wethersfield, Hartland, Ellington, Berlin, Jewett's City, and Groton, no longer exist, having never had more than a very precarious organization; those of Windham, Harwinton and Bristol have been reorganized; and those of West Hartford, St. Luke's, New Haven, Coventry and Haddam, are as yet without churches. There are fifteen churches of stone—two at New Haven, two at Hartford, at Middletown, Portland, Hebron, Norwich, Guilford, Bridgeport, Windham, Kent, Hitchcocksville, Derby, and Fairhaven. The number of baptisms in a year is nearly a thousand; the number of communicants between seven and eight thousand.

A college for the service of the Church had been long desired and designed;

and in 1824, Washington College began its instructions. It received a handsome endowment, which has since been very generously augmented; and it has now become the greatest nursery of the ministry of the Church in the North. Within the past year its name has been changed into the more characteristic and religious designation of Trinity College, Hartford. Bishop Brownell was its founder and first president; and his successors have been the Rev. Doctors Wheaton and Totten.

Our Missionary Policy.

STATED COLLECTION FOR DOMESTIC MISSIONS.

As the time recommended by our Bishops approaches (third Sunday in October,) when we may reasonably expect a full Treasury, from the collections then (when not otherwise) made for our Domestic Missions, we are the more anxious to place before our brethren, clerical and lay, the responsibilities incurred by us, that there may be no disappointment. The circular of the 15th July, sent from this office to the Clergy, gave minute information of the distribution among the Dioceses aided, of the appropriations for the year commencing Oct. 1, 1845, and also of the reduced scale of expenditure at the centre. With this we have at present no concern.

It is of the debt incurred by the Church for Missionary service rendered her since 1st April last to October 1st, inst., (six months,) we would now speak.

Some persons dislike the terms debt, service, &c. in this connection. We know no other so appropriate. The Church, through her Missionary organ, sends out a body of one hundred Missionaries, "agreeing with them for a penny a day." The service has been rendered, the report of it sent in, and, the treasury being empty, we say to the Church that, on the 1st October, she owes a debt of \$12,000 to her Domestic

Missionaries for service rendered. Some dwell upon the Missionary spirit, others upon the Missionary heart. At one time we are pointed to the Church on her knees, at another off her knees—prayer the chief want. We have to speak at this time, and in this place, of the Missionary service, and the Missionary debt, and point to the Church in arrears.

If the former topics have been pressed upon those whom it concerns, by those concerned—(God forbid that they should be unconcerned)—to do it; we have no fears that the latter will be set aside—the service unrequited, or the debt remain a blot upon her escutcheon.

There is one point to which we would call the special attention of our clerical brethren. The Church system is now being tested. There is no agency at present for Domestic Missions, save that of the Clergy with their respective flocks. Shall this economical state of things continue, or the old way of spending many hundreds to collect a few thousands be resumed, even after the years spent in bringing the cause in this way to the mind and heart of the Church?

FUNDS FOR MISSIONS.

What *shall* be done to insure sufficient and regular receipts into the Missionary treasury?

Since '35, the endeavor has been to

bring the Church to a practical recognition of the ground taken by the Church's representatives; that every baptized person is a member of the society, and, therefore, bound to contribute: that every rector is an agent for Jesus' sake. First one objection has been circulated through the Church, and then another: the first no sooner obviated than another takes its place—until it must be evident that the difficulty is as much subjective as objective—still in arrears, still struggling—always under a cloud.

What shall be done? We ventured to submit to our Rev. brethren a proposition that each should send us *at least* at the rate of 50 cents per annum for each *communicant*, looking to *them* as a body to make it up. Assuming that this was a moderate *minimum*, and graduating our expenditures by that minimum.

The plan, as applied to one of the Dioceses, was sketched in a communication, which follows, to the "Banner of the Cross." The objections to it will be found in a communication, which also follows. We cordially thank our Rev. brother for the interest he takes in the subject, and submit very cheerfully to be placed in the wrong.

Would to God that some unobjectionable mode of doing an acknowledged duty could be devised by the wit of man. Light may be elicited by a comparison of views.

[From the Banner of the Cross, Aug. 2, 1845]

"Mr. Editor:—

Your notice of DOMESTIC MISSIONS, and the communication of L., in the Banner of the 12th, could not have been more opportune.

You fear, not without reason, that embarrassment will attend our missionary operations until some systematic plan is adopted to supply the commit-

tees. Embarrassment has ever attended them; complaints are made on every hand of spasmodic efforts, appeals, running into debt, extravagance, &c. &c., when, to a great extent, no system is adopted to prevent all this. The practical good sense of your remarks—the business-like aspect in which you regarded the question, attracted my notice, and led me into a train of reflection upon the feasibility of supplying the funds for which the Church may be considered pledged upon the principles you have suggested. I do not mean to restrict my remarks to missions. What are the objects in Pennsylvania, for instance, to which the Church there may be considered, not generally, but specifically and to a definite amount, *pledged*, as far as any thing done by the sanction and under the direction of her representatives can pledge honorable Christian men. The support of the Episcopate, two thousand dollars; Advancement Society, four thousand; Convention Fund, five hundred; Domestic Missions, four thousand four hundred and thirty-two—fair proportion of thirty-six thousand; Foreign Missions, four thousand four hundred and thirty-two—share of thirty-six thousand. I do not speak here of the Bishop White Prayer Book Society, nor of the Ladies' Tract or Prayer Book Society, of the fund for disabled clergymen, the distribution of the Bible, and other objects which properly and strongly appeal to Churchmen, simply because no measures are taken for these which necessarily incur specific debt. The former do and must, in their very nature, because we must have a Bishop and a Convention, and missionaries are actually *sent* by the diocese into Pennsylvania, or by the Church at large, into the West, and into heathen lands, and must be paid. From a provision for these there is no escape. To whom shall we look to meet it? To *all* the baptized—they *ought* to meet it, certainly. It is their duty to give themselves, (as they have been given by their sponsors,) first to God and then to good works. But how many of these practically renounce their baptismal engagements—render not to God the things that are God's, and of course forget that which is

due to Cæsar. How idle to look to these to give their money. May they not say, 'We have never taken these vows upon ourselves, or openly ratified before the Church engagements made for us. Why, then, rely upon us for the consequent, when we pour contempt upon the antecedent. You say that works done before the grace of Christ are not pleasant to God, and yet you appeal to us, who do not recognise practically the higher duty of communion, to sustain the operations of the Church.' Now these must by all means be brought to repentance first, and looked to for the fruits of it. Till they do repent, on whom may we fairly build, in our calculations? Upon the COMMUNICANTS—upon those who openly acknowledge their obligations to Christ and his Church. How many have we in Pennsylvania? In 1844, eight thousand eight hundred and sixty-five; in the Church at large, seventy-two thousand—dividing fifteen thousand three hundred and sixty-four dollars by eight thousand eight hundred and sixty-five, we have one dollar seventy-four cents per annum, or four cents each week, as the share of each communicant in Pennsylvania, if God has given the ability. Now, will any one pretend to say that any communicant in this diocese cannot give four cents per week, or that every congregation cannot furnish at this rate for each of that class—the rich supplying the lack (if there be any) of the poor?

What minister does not, or ought not, to claim the privilege for the congregation to which he ministers? Has one man more parts in the bishop than another—more interest in the Convention, in the spread of the gospel? With some acquaintance with the poor, we hazard nothing in saying, that the poorest flock in our land would feel itself honored, were its pastor to claim for it such a share in the heat and burden of the day as this low standard of expenditure calls for, and allows them the satisfaction of participating in it.

Suppose each rector were to keep a list of his communicants, and were to credit them with the sums given under envelope at the offertory, or at a quarterly missionary meeting, at which intelligence on all these points could be im-

parted. How easy, at the end of the year or six months, by application to those having ability to make up any little lack there might be, and then remit to the several treasurers the parish quota. The regular and stated operations of the Church would go on quietly and without embarrassment, and all other Church objects, (these being provided for,) receive according to the remaining ability of the parish, at its regular or occasional collections for them.

Not to trespass further at this time, we postpone to another number what remains to be said on this important subject. X. Y. Z."

Your circular, dated July 15th, did not reach me till yesterday. Having been, from the commencement of my ministry here, a steadfast advocate of Missions, Domestic as well as Foreign, I am always happy to be reminded of my duty to be more and more diligent in urging their high claims; and to be prepared to approach my people with facts and statements like those presented in your circular. But I beg leave, with all conscientiousness and sincerity, to inform you, my dear brother, that if I should set before my parishioners that part of your communication which seems most directly applicable to them, the effect would, in all probability, be unfavorable to the cause which you desire to promote. You consider that each of the 72,000 communicants of the Church might be reasonably asked to contribute 50 cents per annum to Domestic Missions, and ask us to send from this parish at least eighty-one dollars,—half before October. I do not altogether deny this; though it might admit of a question whether every communicant in my parish, where we have monthly collections, generally three for Domestic and three for Foreign Missions, and the other six for various objects, including the Seamen's Church, &c., could be reasonably asked to contribute *two dollars a-year* for benevolent objects. But your argument does not duly distinguish between city and country parishes. Depend upon it, my dear brother, however easy it may be to say and write that 72,000 communi-

cants, not only ought to raise 33,000, (36,000 even,) dollars a year for Domestic Missions, and can do it by giving only 50 cents a-piece, yet it will take a very long time to convince the people of our country parishes that they ought to give as much in proportion to the number of communicants as the people in wealthy city parishes; that — parish, Connecticut, for instance, with 170 communicants, more or less, should contribute eighty-five dollars, while — parish, New York, with I know not how many, but suppose seventeen hundred communicants, should be expected to give for the same object *only eight hundred and fifty dollars*. For how large a proportion of the latter are, like *more than three-fourths* of the former, persons who only live from week to week and from year to year, by the earnings of their daily labor, or upon an income no larger than that of a hired laborer? I admit, and as often at least as once a month, earnestly endeavor to convince my people, that they do not by any means come up to the measure of their duty and ability in benevolent contributions, and never refuse to have any object of which I can approve brought before them. But I could never myself urge the consideration suggested in your circular. For, to speak very candidly, I cannot deem it either a scriptural, or in the light of reason and common sense a sound argument, to say that an average of so much for every communicant throughout the land would supply the treasury, and then call on every individual or every parish, to contribute, rather in such case *pay*, according to that average. I think such an argument more likely to do harm, by causing our rich communicants to set up too low a standard of benevolence than to do good, by leading the poor of this world, rich in faith, to do much more than they now do. For, true as it is, that the comparatively poor contribute much more in proportion to their means than the rich, even if we take into consideration only such as are

communicants, yet I think we should always keep it before the minds of all, that the rich should in all reason give more in proportion to their income than the poor, yes, *much more*. Do not, for one moment, dear brother, think that I am desirous to excuse my parishioners or myself. There are among them some who are rich in this world; but, so far as I am aware of their deeds, by no means rich in good works. It is my fervent prayer for such, that the Lord would open their hearts, and enable me ever to open my mouth boldly to tell them of their duty and their sins. But I thought it my duty also frankly to give you these hints on a question of some importance: for our permanent success in the work of Missions depends in a great degree upon our taking true, sound views of Christianity. I am sure that a reference to the records of the Board of Missions for the last ten or eleven years, would satisfy you that the claims of the Board have never been *forgotten* within that time; and if, though yet a stranger to you, I might have the pleasure of seeing you at its parsonage, and in its pulpit, I doubt not that an hour in the study of its rector would convince you that he has not neglected the subject of Missions, Foreign or Domestic, in his ministrations. Nevertheless, the people of this parish never have contributed, and probably will not very soon contribute, one hundred and seventy dollars a-year to both departments, in addition to their other contributions for various objects. Let us hope, however, that they may improve gradually, and, believe me, with much esteem and best wishes, sincerely yours, in Christ.

P. S.—Before we had a religious paper in this Diocese, several copies of the “Spirit of Missions” were taken here. But for several years past I have hardly been able to obtain a subscriber, most of those who would like to read it saying that they cannot, at all events, take more than one paper.

The Jews.

The thirty-seventh anniversary of the London Society for promoting Christianity among the Jews, was held on Friday, May ninth, at Exeter Hall, London. The Hebrew children were ranged on the platform, and sung several appropriate Hebrew and English hymns during the hour before the commencement of the meeting.

The Annual Sermon was preached the day preceding, at the Episcopal Jews' Chapel, Bethnal Green, by the Rt. Rev. the Lord Bishop of Chester, from Isa. xliii. 21. "This people have I formed for myself; they shall shew forth my praise."

The enthusiasm which was manifested on the occasion can scarcely be realized by us, who have taken so little interest, and engaged in so little effort, in behalf of this people.

The state of their treasury is the best indication of the deep hold which this cause has taken on the affections of our Mother Church. Notwithstanding all she is doing in the various enterprises of Christian benevolence, \$125,000 and upward was contributed during the last year, to sustain the operations of this particular society. The reports from their Missionaries are of the most cheering nature. The blessing of God has rested on their labors in a greater degree than in any preceding year.

The number of ordained Missionaries in their employ is twenty-seven, to which is added between thirty and forty teachers, tract distributors and assistants, all sent forth by the society to labor in this field.

The stations occupied by the society are thirty. Of these, twenty are in Europe, nine in Asia, and one in Africa.

The institutions under their patronage are a Hebrew college at London, Hebrew schools, an operative Jewish institution, and an asylum for the indigent.

The services of the Episcopal chapel in London have been attended with many tokens of the divine blessing during the past year: thirty-six Israelites have been received by baptism. There is now a total of four hundred and eleven

baptisms recorded on the baptismal register of the chapel. The number of adult unconverted Jews, who have attended at the services in Hebrew, English and German, has often been very considerable. In Amsterdam and Rotterdam, divine service is regularly performed in the Episcopal chapels there erected exclusively for the Jewish population. These services are constantly attended by Jews and Jewesses, who listen with great attention. Many were present at the baptism of converts recently performed by Rev. C. W. H. Pauli, and the solemnity seems to have produced an extraordinary effect upon their minds.

By means of the press, the London society has also been seeking to reach the understandings of this people. During the past year, there was circulated among this people two thousand seven hundred and nineteen Hebrew bibles, one thousand eight hundred and forty New Testaments, in the same language, besides three thousand seven hundred and eighty pentateuchs, psalms, &c. in Hebrew, Dutch, English and German, and about seventy thousand tracts, on various subjects.

Such is a brief sketch of the operations of this noble society, as we gather from their last annual report. The number of souls gathered into the fold of Christ through these various instrumentalities is not given, although every Missionary speaks encouragingly, and reports some additions by baptism.

How great the contrast between the zeal of our Mother Church in Israel's welfare and our own! What an example does she set for our imitation? To the people beloved for the Father's sake, she is all attention, that she may win them to Christ. We have *resolved to begin* to seek their welfare, and have appointed a Missionary to labor among them. But how little has, as yet, been received for his support; scarce two hundred dollars has thus far been contributed to this object, although one half-year's salary is already due, and a supply of Hebrew bibles, testaments, tracts, &c.,

has been ordered from the London society, for our Missionary's use. The thought is insupportable, that this good work, which has such strong claims upon us, and which has been so long and wrongfully delayed, should, when commenced, be suffered to languish for want of necessary support. Shall our Mother Church endow a Hebrew college, establish Sunday schools, build chapels, found asylums, issue numerous works from the press, and sustain seventy laborers in that part of the "vineyard of the Lord of hosts, which is the house of Israel," and we fail in erecting

one chapel, or supporting one Missionary? We hope not; but that the Church in this land,—the daughter,—will be as liberal in providing for the thousands of Judah amongst us, as her mother is in seeking the welfare of Judah's millions in the Old World. We propose, in a series of short articles, to set forth the claims of the Jews upon the Protestant Episcopal Church in the United States, and adduce a few of the many considerations which should persuade her to be more zealous in the cause of the ingathering of the "lost sheep of the house of Israel" into the fold of Christ.

Miscellaneous.

A correspondent of the "Missionary of the Cross," who was present at the laying of the corner-stone of St. John's Church, Knoxville, Tenn., the station of the Rev. CH. TOMES, Missionary, (who presented twenty-four candidates to Bishop Otey for confirmation recently,) thus calls attention to the claims of East Tennessee:

"In conclusion, Mr. Editor, allow me to call the attention of the Church at a distance to the importance of occupying this large and interesting field with missionaries. Here we are in the centre of a circle of some four hundred miles in diameter—of a vast territory **IN THE VERY HEART OF THE UNITED STATES**—and in all that area, this is the only organized congregation in connection with the Protestant Episcopal Church, and that one only twelve months old. Does not this fact speak loudly against former remissness, and in favor of future, active, and zealous efforts from Churchmen? Is our branch of the Universal Church all that her friends claim for her? Are the blessings to be enjoyed within her fold such and so great as they are asserted to be? (and surely these questions must be answered in the affirmative,) and will the pious and intelligent of her sons hesitate to seek admission into her ministry, that they may carry these blessings to those

who are destitute of them? Will those whom God has endowed with earthly riches hesitate liberally to bestow as the Lord has prospered them, that the Missionary may be fed and clothed?"

In a communication in the "Christian Witness," from the Right Reverend the Bishop of Arkansas to the Right Reverend the Bishop of Massachusetts, we find the following remarks on the wants of the South-Western Diocese:

"The Church at Little Rock, through the failure of some means counted upon at the time of building, is embarrassed by a debt, which, though small, is quite beyond the ability of the congregation to meet. This debt is only \$800; and yet, if not speedily liquidated, it must cause the church to pass into other hands. The Missionary at this point has laboured faithfully under many discouragements, and has been successful in building up the congregation, which is now large and highly respectable. But the pecuniary pressure upon this community, arising from a variety of causes, particularly the destruction, for two successive years, of the hopes of the husbandman by flood and by drought, is such that there are few who can, with all their efforts, do more than make both ends of the year meet; and unless

in this, their time of extremity, they can be sustained by the helping hand of their brethren abroad, the congregation must suffer irreparably. Little Rock, being the seat of government, constitutes the most important station of the Church in Arkansas, and one which ought by all means to be upheld."

"And are there not, in Boston, some generous Churchmen who will contribute to this object? I do not doubt it in the least. But I would not cast this burden, light though it be, upon Boston, or upon your diocese, alone. I would appeal, if I had the opportunity, to the sympathies and the Christian liberality of *all*, in every place, who love our Lord Jesus Christ and his Church in sincerity; believing that, by such, the appeal would be cheerfully and promptly responded to, and the amount needed be abundantly supplied.

"Among my wants is a good and efficient Missionary for Van Buren, Arkansas—a most important station. Can you not direct me to such an one? The stipend shall be \$600, provided the appropriation of the Committee be realized."

Extracts from the Bishop of Montreal's Journal of Visitation.

A NEWLY SETTLED COUNTRY.

My way, for a great part of the eight miles which I had to go before reaching the mouth of the Gatineau, lay along a low ridge of land next the river, upon which I followed the footpath, the road in the rear being under water. The whole scene was eminently characteristic of a newly-opened country; here and there was a tolerable frame-house, but I passed many cabins not five feet high in the sides, nor six under the highest part of the roof, made of trees put together with the bark upon them, the rough ends sticking out at their intersections in each corner, the roof plastered over with mud, and perhaps formed of bark, or else consisting of what are called *scoops*, i. e. hollow halves of trees, generally lime trees, the convex and concave scoops being laid alternately all along, from the ridge of the roof to the eaves, and so keeping each other together by their mere position, and, without

any joinings, keeping out the wet. Out of this roof you might see a rusty steam stove-pipe to issue; or if there be a chimney, it is of clay and sticks.* The fields adjacent were full of stumps, and the woods beyond, in all the desolation of recent clearing, edged with dead or half-burnt trees. The bridges were made of trees, unshaped by tool, and presented a surface wholly uneven from the manner in which they were put together. Yet in such scenes as these there is already independence, and a full sufficiency of the common necessities of this life, and there is that impulse given to improvement of which the effects proceed in an accelerating ratio: there is the commencement made, perhaps, of a highly prosperous settlement, and still advancing civilization.

SPIRITUAL WANTS.

The resources which lie in the bosom of the Canadian wilderness, prepared by the hand of God and offered to the enterprise of man, afford subject for deep and thankful reflection; but it is saddening to think of the spiritual destitution of many settlements, and of the wretched provision which exists for the education of the children. We are not earnest enough in our prayers that the Lord of the harvest would send forth labourers and all requisite helps into such a harvest as this. The particular field here described will fall within the range of labour to be assigned to the Travelling Missionary in the district of Montreal, for the maintenance of whom, so soon as I find the person, the Church Society of the diocese has provided, as well as of another in the district of Quebec; but his visits will necessarily be few and far between. God put it into the heart of those who are able to help the venerable Society at home, to keep up her means and strengthen her hands, that she may do as she would desire for the many souls in the Colonies, left, after all that she has already done, and is doing, to hunger for the bread of life!

OBLIGATIONS OF THE DIOCESE TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

And now I have finished this history

* In some parts of Canada it is not unusual to see an old flour-barrel made available for this object.

of the Diocese in its successive parts; and although chequered with scenes of a more prosperous aspect, it is a history of scattered and often feeble congregations, enjoying but scanty and imperfect provisions in religion; with churches standing unfinished for years together, or sometimes with no churches at all; with poor Missionaries enduring hardships like good soldiers of Jesus Christ, yet labouring for a few here and a few there,—so that all in some eyes perhaps looks unimportant—priests and people alike of “destiny obscure;” but are they not, if rightly regarded, the very objects for Christian sympathy and help? and is it not with something far different from a “disdainful smile” that the English Church and people, in their “grandeur,” will “hear” these “simple annals” of the poor in the Colonies? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever further ability of my own, to follow up the work of my venerated predecessors, and to carry out the designs of the Society, still enlarging from year to year, in such a field, a Society, which may truly be said, under God, with reference to the Canadian Church, to have *kept a light in Israel*, by cherishing among his people the means for the pure teaching of the Gospel and the unadulterated worship of God in the face of Jesus Christ, and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to Apostolic Ordinances; conducting its proceedings

in concert with the chief Pastors of the Church upon the spot, and strengthening their hands to its power,—yea, and beyond its power, in the progress of the work. Here are seventy confirmations, performed in successive journeys of the extent just described, to produce a result of 2,316 individuals confirmed in the last triennial Visitation. But *who*, even if the souls of these individuals, and of all the families connected with them, were not worth our care,—*who hath despised the day of small things?* Over this extent of country the scattered labours of the Church are diffused, and the Episcopal ministrations are steadily carried; and in all these different spots have the individuals openly professed the truth of God, and recognized their Church membership by a solemn act. The *fathers to the children*, and children's children, *will make known that truth*; and that Church roots herself in a soil, gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth; what that growth shall be must depend, in human calculation, upon what is done in the present stage of the colony.—The sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the Society for the Propagation of the Gospel, are precious in the sight of God, and pregnant with an important future among men.

Intelligence.

The Bishops are requested to send to the office the distribution they intend to make of the sums appropriated to the various Dioceses, in time for publication in the ensuing number.

CHANGES.

Illinois.—The Rev. Mr. HUTCHINS

has resigned Albion, to which place the Rev. Mr. BRITTON has been removed, leaving Alton vacant. The Rev. Mr. CRAMER has been appointed to Jacksonville, &c. The Rev. ISRAEL FOOTE has been transferred to the Diocese of Western New-York. The station of Tremont is vacant by the death of the Rev. Mr. DOUGLASS.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Amount of moneys received since the meeting of the Board.

July 21.—Jews' Fund, Family Mite Box, Bangor, Me.....	\$2 00
" 24.—Mrs. Edw. Schriver's annual subscription, for the education of N. E. Bibby, at Nashotah.....	50 00
" 31.—Mrs. Susan L. Howard, Nelson Co. Va. for the Jews.....	10 00
Aug. 4.—Bp. Chase, from Calvary Ch. Rockdale pa.....	10 00
" 5.—St. Michael's, Charleston, for Nashotah.....	7 75
" 13.—Juven. Miss. Soc. of Trinity Ch. Princeton, N. J. for Nashotah.....	8 00
A Protestant Episcopalian, for books for Nashotah.....	25 00
Do. for Rev. Mr. Douglas, Tremont, Ill.	25 00
Do. for Jubilee College.....	100 00
Ch. at Tremont, Ill. from Female Asso. of Christ Ch. Germantown, Pa.....	50 00
Sept. 13.—St. John's Ch. Waterbury, Ct. for Rev. Edw. Lounsbury, of Covington, Kentucky.....	24 00
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	\$311 75

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th August to 15th September, 1845:

NEW HAMPSHIRE.	
Portsmouth—St. John's Ladies Miss. Soc.,	25 00
MASSACHUSETTS.	
Van Deusenville—Trinity, for Ill.....	6 00
CONNECTICUT.	
Derby—St. James'.....	26 14
New Milford—St. John's.....	12 00
Waterbury—St. John's.....	73 00
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	111 14
NEW YORK.	
East Chester—St. Paul's, for the Jews....	25 25
Greenburgh—Zion Ch.....	15 00
Harlem—St. Andrew's.....	3 33
Do. S. S.....	2 23
Hudson—Christ Ch.....	6 00
Jamaica—Grace Ch.....	20 00
New York—Ch. of the Annunciation, a member.....	50 00
Grace Ch. a member.....	20 00
St. Mark's mo. off'ngs.....	16 25
Do. do. for Ohio.....	10 00
Do. tithes of a Clerk.....	20 00
J. P. Mumford.....	5 00

Rye—Christ Ch.....	27 00
Tarrytown—Christ Ch.....	12 78
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	232 89

NEW JERSEY.

Belleville—The Misses Rutherfords.....	50 00
Newton—Christ Ch.....	5 00
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	55 00

PENNSYLVANIA.

Bellefonte—St. John's.....	3 37
Berks Co.—St. Gabriel's.....	2 75
Easton—Trinity.....	10 00
Kingsessing—St. James'.....	13 00
Paradise—All Saints'.....	13 00
Philadelphia—St. Paul's, for the Jews.....	25 00
Do. Male S. S.....	15 00
W. P. D.....	10 00
Pottstown—Christ Ch.....	10 00
Sharon—Legacy of the late James Worth, balance of interest on bank stock, $\frac{1}{2}$	87
Wilkesbarré—St. Stephen's, for Ohio.....	6 25
Do. for Illinois.....	12 50
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	121 74

DELAWARE.

Georgetown—St. Paul's.....	5 00
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MARYLAND.

Baltimore Co.—St. Thomas pa.....	30 00
Cambridge—Christ Ch. for Nashotah.....	20 00
Chester town—Chester pa.....	4 00
Do. for Mo. and Iowa.....	2 00
Eastern Shore—A Country Parish.....	1 00
Ellicott's Mills—St. John's.....	6 00
Mount Savage—Christ Ch. $\frac{1}{2}$	4 09
Prince George Co.—St. Matthew's and St. Mark's, $\frac{1}{2}$	8 00
Severn Pa.—St. Stephen's, $\frac{1}{2}$	3 50
Rev. L. Wilmer, $\frac{1}{2}$	13 78
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	92 37

SOUTH CAROLINA.

Camden—Grace Ch.....	3 80
Charleston—Mo. Miss. lecture.....	9 98
Radcliffboro'—St. Paul's.....	105 87
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	119 65

ALABAMA.

Livingston—St. James'.....	15 00
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LOUISIANA.

Bayou Goula—St. Mary's, $\frac{1}{2}$	8 00
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KENTUCKY.

Frankfort—Ch. of the Ascension.....	5 60
Jefferson Co.—St. Matthew's.....	20 20
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	25 80

ILLINOIS.

Springfield—St. Paul's.....	17 00
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MICHIGAN.

Detroit—St. Paul's.....	23 65
Pontiac—Zion Ch.....	2 00
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	25 65

MISCELLANEOUS.

Western Missions, from an Eastern Sailor.....	5 00
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TOTAL, \$865 24

(Total since June 15th, 1845, \$4,046 45.)

ERRATUM.—In the Sept. No. Portland, St. Stephen's, Maine, should be \$38.

FOREIGN.

Africa.

We publish in the present number a large portion of a journal of the Rev. Mr. Payne, missionary on the coast of Western Africa. The nature of the narrative would not permit its division, but, though long, it will be found exceedingly interesting.

JOURNAL OF REV. J. PAYNE, MISSIONARY AT CAVALLA, WESTERN AFRICA.

January 5th to April 6th, 1845.

Sunday, January 5.—Congregation to-day one hundred, being made up chiefly of children and youths. There seemed to be some public business before the people, which diverted their attention from the religious services of the day.

Saturday, January 18.—The past has been a mournful week indeed at this place.

On Tuesday a quarrel arose between this people and those of Wotteh, (the "River Cavalla Station,") about some forest land, which both parties were desirous of cutting down for rice farms this year. It resulted in the Wotteh people beating some belonging to this place, taking their guns from them, and driving them from the disputed ground. The Cavalla people, to revenge themselves for this injury, proceeded immediately to cut down some large trees, across a creek leading to the disputed land, through which alone the River people could approach it, and thus cutting them off entirely from their cassada farms in that neighborhood. They moreover captured or destroyed a number of canoes belonging to the latter.

It happened that a considerable number of people from both the contending towns were, at this time, up about the falls of the Cavalla river, tra-

ding. It became therefore an object on both sides to capture these. The Wotteh people living immediately on the river had the advantage, and on Thursday made seven men belonging to this place their prisoners.

At this stage of the quarrel, I made an effort to arrest it, by going to Wotteh, and persuading the people of that place to give up their prisoners, preparatory to settling difficulties. I found a mere handful of people in town, and these I could not prevail upon to entertain the idea of stopping the quarrel yet. Indeed, it was but too evident from the manner in which they treated my overtures, that they had determined upon some desperate enterprise.

Finding I could do nothing, I directed my steps homeward. Immediately after I had left the town, an armed man ran by me, towards Cavalla, and soon afterwards I learned that the Kablah people (at the mouth of the River,) had determined to unite with those of Wotteh, and attempt to burn two small towns belonging to Cavalla. On reaching the beach I found the Wotteh people, all ready for battle, and waiting, as they said, for the Kablah people, who were a short distance off, to get up, in order to begin the attack. I tried to persuade them to desist, but finding my efforts again unavailing, I spurred on my horse in order to give our people warning of the intended attack. By this means they were enabled to make such a show of resistance, that their enemies, who followed close behind me, on coming in sight, did not think it prudent to attack them, and retired.

On Thursday night, four Wotteh people were captured on the river, and on the following day there was a fight with sticks and spears, between a party

of them and some of the Cavalla people, in which the former were driven off.

It does not appear that the people of this place contemplated any thing more serious than such fights as that just mentioned; not so, however, with their enemies. On that night *they* seem to have prepared for slaughter and death. They accordingly prepared a large number of sticks, three feet long and two inches in diameter, and sharpened at both ends. Fully supplied with these, together with spears and cutlasses, they set off early the next morning to overtake the Cavalla people, who, as they learned, had proceeded before them up the river, in order to protect their friends who were expected from the interior.

The parties met about fifteen miles from the mouth of the river, at a point where it was bounded by lofty cliffs, on either side, rendering it impossible to land. They at once attacked each other. At the onset the Cavalla people capsized all their enemies' canoes, fifteen in number, except three, and might then, as they say, have killed nearly the whole party had they wished to do so; but they had not, still, any expectation of seeing life taken. They were very soon undeceived, however, by their opponents, who, as soon as they had got a fair opportunity, commenced their work of death. The Cavalla people, many of whom were youths, on seeing this, became alarmed and jumped into the river. This placed them completely in the power of their enemies, who lost no time in destroying them. Eight of them were soon butchered in the water, the Wotteh people having lost only two.

While these things were taking place on the river, the Grahway people, who had planned the matter with Wotteh the night before, without any provocation, so far as I know, came suddenly upon Cavalla, in two large bodies, with the view of burning the two small towns in the direction of their place. Their hope was, that most of the Cavalla people would be absent, and that therefore they would easily accomplish their purpose. They were however repulsed without much difficulty by the few

men in town, assisted by the women, who supplied them abundantly with stones, and threw them too at the assailants. In this engagement, there does not appear to have been any intention on either side to take life. Certainly there was none on the part of this people, as they released some five or six of the Grahwayans whom they captured in the struggle.

Having repulsed their enemies so easily, the people here gave themselves up to extravagant rejoicings. This, however, was of but short continuance. Scarcely had they finished their triumphal procession through the town, when the alarm was again given, "the Grahwayans are coming."

In this instance the Grahway people came in one body to attack the small town on Dodo Luh. The Cavalla people met them, some two hundred yards beyond the point, on the beautiful meadow stretching from Dodo Point to Grahway. Many circumstances combined to make it a most unequal contest. These people had received a message from king Freeman, the head of the tribe, who has since arrived, to remember the solemn compact, in which all the Grabo tribe entered a year ago, to unite against any town which should begin war. They had therefore, still, no intention to kill. Added to this, they were few in number, and worn out by keeping guard for some time, so that they were ill prepared to encounter the fresh and numerous host from Grahway.

The result proved this to be the case. After fighting an hour and a half, one of the Cavalla people was mortally and another dangerously wounded, and two others captured, and, contrary to all precedent, decapitated, and their headless bodies exposed on the beach.

Thus on this unfortunate day eleven of these people have been butchered by their enemies—an event unprecedented in the history of the tribe.

Yesterday delegates arrived from Rocktown and Cape Palmas, professing to have for their object the settlement of these unfortunate difficulties. I find, however, that great distrust prevails amongst these people towards the C. P. delegates, and especially towards Free-

man, who had slept at Grahway the night before the people of that place attacked Cavalla. At all events, as war had actually commenced since the delegates arrived, it appeared to me quite evident that they could not now arrest its progress. As the only remaining hope, therefore, I addressed a letter to Gov. Russwurm this afternoon, begging that he would come down and use his influence in averting a general war.

Sunday, January 19.—In consequence of the general excitement and grief prevailing in town this morning, there appeared no probability of collecting a congregation in town. I therefore confined the services of the day to our family and premises.

Gov. Russwurm promptly responded to the call to be a peacemaker between these poor heathen, and arrived at Grahway this morning at 5 o'clock. We found the people there preparing to make another attack upon Cavalla. Having met Freeman, however, he prevailed on the people to abandon their design, and to consent to withdraw from the palaver. He arrived here about 11 o'clock; one of the native arbitrators had just arrived from Wotteh, who reported that the people of that place had consented to settle the matter. This people, after some hesitation, *professed* to give their assent likewise, and as a preparatory step, gave up the Wotteh people whom they had taken prisoners: and at about 8 o'clock to-night, one of the Governor's attendants called upon him to say that the prisoners from Wotteh had arrived here.

Monday, January 20.—Early this morning messengers were despatched to Grahway and Wotteh, to procure a man from each of those places to go through the usual ceremony of "setting palaver." About eleven o'clock I was called by the Governor to witness the ceremony. I found, on reaching the King's house, in the middle of the circle formed by the Governor and other arbitrators, together with the headmen of Cavalla, a wooden bowl containing some water, and near by it, lying on the ground, some powdered preparation, which I was informed was the *liver of some man* who had been killed in war, burned with some vegetable matter.

The three young men appointed to perform the ceremony in behalf of their people, now approached the bowl, dipped up water in their fingers three times, carried it to their mouths, and as often spit it out. Afterwards each dipped his fingers in the *powdered liver* four times, putting a portion each time in his mouth. Finally, all the arbitrators, as well as other natives present, collected around the bowl, eat the remainder of the *liver*, and then hastily dispersed.

It remains to be proved how far this really settles the difficulties. I fear that, however the quarrel with the Wotteh people may be regarded, the unprompted murdering on the part of the Grahway people, is a provocation too serious, to be thus easily forgotten by a revengeful people. Indeed, I was told by an influential young man this afternoon, that not a Cavalla man could go to his grave in peace without having revenged himself on the Grahway people.

Sunday, January 26.—On our way to church this morning we passed an immense crowd of people collected about a great "war-man," as he is called.

I find on inquiry, that this is the same individual who was here about two months ago and made a "greegree," which he told the people would on a certain day insure them any quantity of fish they needed. His greegree having failed two or three days in succession, he suddenly left, as I thought, in disgrace. It would seem, however, that this was a mistake; for on the first rumor of war with Grahway, this same character makes his appearance, has a house erected for him by the people, and undertakes to prepare war "greegrees," which will make the balls of their enemies rebound from their bodies and fall powerless before them!

It was this ceremony which was attracting the crowd of people we now saw, and I was gravely told that, after having been rubbed over with the doctor's preparation, two men were shot at this morning, and saw the balls fall powerless before them, in a bowl prepared to receive them! Absurd as is such a pretension, it is, I believe, generally credited by the people, and proved sufficient to keep nearly the whole

population from church. Only about five or six men were present, and in all the attendance did not exceed seventy people.

The late difficulties have left so much apprehension of future ones on the minds of the River Cavalla people, that their children are not allowed to attend Sunday school here as formerly; and preparation for war has so engrossed the attention of our people here, that few of the members of the evening schools attended to-day. Many of our boarding scholars too are sick, so that the whole number present in our Sunday school this afternoon did not exceed forty-five.

Saturday, Feb. 1.—Ever since the late difficulties between this people and their neighbors were professedly settled, I have had abundant proof that, so far as the former are concerned, it was only a device to get time to prepare for war. They have indeed ever since been daily, and almost every moment, busily occupied in fortifying their towns, and making such other preparations for hostilities as to leave no doubt of their intentions.

Fully satisfied as to such a state of things, I determined to visit Grahway to-day, with a view of ascertaining the state of things there, and, if possible, to avert impending war. I found the Grahwayans all armed, and apparently more intent upon war than the Cavalla people.

Having called the headmen together, I begged them to make known to me, as one whom seven years' acquaintance ought to have satisfied them was their friend, their real feelings and intentions in reference to war. They solemnly protested that since the late "palaver" was settled by the Governor and King Freeman, they had meditated nothing further, and that their present warlike appearance was made necessary by the threats of the Cavalla people.

I then told them plainly that whatever were *their* feelings and intentions, the Cavalla people were far from satisfied. Nor could this be wondered at, since, in the estimation of all impartial judges, they had been deeply injured. In conclusion, I urged them, if they really wished to avert war, to make some apology to the Cavalla people.

They appeared to receive what I said with great respect, but maintained that they had not violated the usages of warfare in killing the Cavalla prisoners, and could not therefore make any apology.

Finding that I could do nothing, I called God to witness that I had done what I could to prevent the farther effusion of blood, and then solemnly referred the decision of the matter to the almighty Arbiter of all things.

Saturday, Feb. 8.—This morning our attention was attracted by an immense concourse of women on the green in front of our house. It was a meeting of the Cavalla *women*, called by one of their number to ascertain their feelings in regard to the proposed war! Before taking the vote they were arranged in two parties, one composed of the natives of Cavalla and neutral towns and tribes, the other of those born in the towns upon which it is proposed to make war. This arrangement, however, having displeased the head-men, the meeting was broken up, without having accomplished its object. At four o'clock this afternoon, however, it was again convened; and along with the women nearly the whole Cavalla population assembled. An aged woman rose and narrated at length all the insults and grievances received from their enemies within her recollection, concluding by declaring that in her judgment war was the only alternative. The women unanimously declared their opinion to be the same.

The men next discussed the subject, and after a short time spent in talking it over, they declared that, however unwilling they might have been before to engage in war, now, since the *women had called upon them to fight*, shame, if nothing else, should induce them to do so.

The ground of the importance attached to the feelings of women in regard to war, is their supposed power of causing by witchcraft the death of their friends who go out to war, and the fear that they may desert to their relations when war actually begins, in case their sympathies are with them.

Sunday, Feb. 9.—Had to-day a very small attendance in the Chapel, not

above sixty persons in all, being present. Nearly all were engaged in making a fence or barricade around the town, preparatory to war. On my return from church I had the mortification of seeing some men at work with the blacksmith's bellows, presented four years ago to the people by the Committee. I remonstrated against it, but it was of no avail. Perhaps it was justified by the exigencies of the times.

Friday, Feb. 21.—These people having sufficiently advanced in fortifying their town as to render it safe to leave, determined to make an attack on Grahway to-day. It having rained in the morning, they did not get off until two or three o'clock this afternoon. Having reached Grahway in about an hour, they manœuvred before it for more than an hour, with the view of drawing out the Grahwayans from their entrenchments. As, however, they declined coming out, and it was too late to make an assault upon the town, the Cavalla people returned home.

Saturday, Feb. 22.—This morning, at seven o'clock, we were informed that our people had gone to renew their attack on Grahway. The largest body took the same direction as yesterday, through the woods, so as to appear suddenly before the town. As soon as they appeared in the meadow, the smaller division advanced to join them, and the whole shortly presented themselves before Grahway. The people there manifested the same indisposition to come out that they did yesterday, but finding at length that a battle was unavoidable, they sallied forth to meet their enemies.

Both parties drew up near to each other, and remained for some time in this position, as if each feared to strike the first blow. During this time, being near enough together to be distinctly heard, they continued to menace, ridicule, and curse each other in the most offensive language which they could command. Still no gun was fired—no movement towards an attack made on either side. It was now eleven o'clock. At this time the wife of "Nayepra," the war-man, made her appearance suddenly between the hostile armies, and

advancing to her husband, thus addressed him. "N., why have you kept these Cavalla people so long here without food? Do you not know that I can eat nothing until you have burned these towns? and why do you wait? Do you not see already the sky filled with smoke and flame from the burning towns? On! and do your work." N. made no reply, but, taking his wife by the arm, paced with her backwards and forwards between the hostile armies, looking all the while intently upon a small looking-glass, which he always takes with him. During all this time he was near enough to be shot by the opposite party, who indeed continued to threaten to do so. He however heeded them not, until, at length, having finished his incantation, at a given signal, there was a general onset by the Cavalla people. In fifteen minutes their enemies were retreating before them, and Grahway was in flames. Some twenty-five Grahway people were left dead on the field, and nearly as many were wounded. Two small towns besides Grahway were also burned; and nearly all the property in them, except what was consumed by the flames, fell into the hands of the Cavalla people. The loss of this people was five killed, and some six or eight wounded.

It was truly a melancholy and heathen spectacle to see, as I stood on Dodo Luh Point, with Mr. Hening, our people returning with their dead and wounded, and bearing, with shouts of exultation, the heads of their slaughtered foes. Eighteen of these they piled upon a high rock on the sea-shore, that they may have the barbarous satisfaction of beholding them as they pass.

Sunday, Feb. 23.—The unbounded joy and revelry of these people, continued since their victory at Grahway, so fully occupied their time and thoughts to-day, as to leave no room for the remembrance of Him to whom they owe their victory. The general excitement arising from this cause, was yet more increased by a report that the River people intended to attack them.

In consequence of this state of things, I did not attempt to call the people together, but had regular services on the Mission premises, and we were favored

with an interesting discourse from Rev. Mr. Hening.

We have been compelled to witness to-day one of the most revolting exhibitions of heathenism which has hitherto been presented to our view. The heads of those who were slain yesterday, were brought and placed in the most conspicuous place on the road-side, immediately in front of our house. Here, during the whole day, has been collected a vast concourse of men, women and children, from all places and directions around, as well as those belonging to the place, gazing with delight upon their prostrate foes. Sometimes a woman would approach, and after gazing intently for a while upon the objects before her, would dance around them, giving vent, at the same time, to the emotions of her heart, in savage song. Late this afternoon, I noticed the little children amusing themselves by throwing stones at the heads.

Saturday, March 1.—We have been kept in a state of constant excitement during the whole week, by reports that the Grahway and River Cavalla people were about to attack this place. So constantly have such rumors been circulated, that Capt. Bruce, of the U. S. brig-of-war Truxton, who happened to reach this place a week ago, thought that he ought to remain off here, to protect our persons and property, in case there should be any disposition manifested by the invading parties to interfere with either. We have not felt any apprehension of danger, ourselves, but are much obliged by the kindness of the commander and officers of the Truxton, who visited us several times, and manifested every disposition to contribute to our comfort and security.

No attack having been made upon these people during the week, they were provoked by some menacing message from the Grabway people, to visit the site of their town, for the purpose of demolishing the remains of it. They found but few people there, whom they had little difficulty in driving off, with the loss of two men, and then burned the only three remaining houses, together with some temporary sheds which had been erected since last Saturday.

Sunday, March 2.—We were privileged to-day, again to partake of the emblems of the broken body and shed blood of our adorable Saviour. We were cheered by the presence of Rev. Mr. Hening and wife, who are here on their way to Taboo River station. Our enjoyment, however, was in some measure marred by the fact, that two of our scholars had been suspended from communion, one for fighting with another boy, and the other for falsehood.

All having the appearance of quietness in town, I had services there as usual, at eleven o'clock, and preached to about one hundred people.

Thursday, March 6.—At the instance of King Freeman of Cape Palmas, some old men came down yesterday from Rocktown and Fishtown, for the purpose of trying to put an end to the war. The Half-Grahwayans, however, would not receive them into their town, saying that they belonged to the Cavalla people's party, and declaring their determination, at all hazards, not to settle difficulties.

The people of this place having learned the above facts, started this morning to attack Half-Grahway. When they had proceeded about one third of the distance to that place, they were met by the delegates mentioned above, together with some from Cape Palmas, who having met with a more favorable reception at Half-Grahway this morning, were coming down here. They were about to attempt a reconciliation of the contending parties, however, without demanding concessions from either. Against such a mode of settlement these people objected. They contended that, having been aggrieved first, and now beaten their enemies, they ought not, and could not, be satisfied with any thing less from them than "a beg." They required the delegates, therefore, to return to Cape Palmas, threatening, that unless their conditions were complied with, they would, in a few days, burn the two remaining Grahway towns.

Sunday, March 9.—We were once more cheered, this morning, by a good congregation.

Sunday, March 16.—Though the

morning was rainy, there were about one hundred and twenty persons in attendance, this morning, on public worship.

Sunday, March 23.—Easter-day.—Administered the communion to my little flock. It was my happiness to receive back to the table of the Lord one of the persons suspended some time since for improper conduct, he having “brought forth fruits meet for repentance.”

Chapel congregation about one hundred and thirty.

Sunday, March 30.—Congregation larger than it has been since the difficulties begun. At least one hundred and sixty persons were present.

Having been informed that the people intended to make an attack on Half Grahway to-day, I exerted myself yesterday afternoon to prevent it. Amongst others, I spoke to the head-warrior on the subject. He said, that my wish should be complied with, and that the intended attack would be deferred. Whether my interference produced this effect I cannot tell certainly, but think it probable, as I was afterwards informed that “Nye Pra,” who has been a great deal amongst foreigners, on board of vessels of war, pays great deference to their opinions. He gives as a reason for this, that he has uniformly received kindness at their hands.

Monday, March 31.—An eventful day to us and Cavalla! At five o'clock this morning, we were awakened by such a discharge of fire-arms, as left no doubt that we were in the midst of war. The long expected attack had been made simultaneously by the River Cavalla and Grahway people, on the two small towns of Cavalla, in the direction of those two places, respectively.

The River Cavalla people coming, as they did, about day-break, found only a few of these people on guard in that direction, and actually entered the smaller of the towns on that side with the guard, setting it on fire. They quickly advanced on the second town, and forced their way to the narrow strip of land between it and the sea. It was at this moment, that, having got on my clothes, I reached the piazza. Looking in that direction, it appeared that both the

towns there were on fire, and the enemy were advancing rapidly upon the large town, while the Grahwayans, encouraged by the success of their allies on the opposite side, had advanced within a few rods of the town on Dodo Luh. There was every probability, at that instant, that all Cavalla would be burned. It was, however, only for an instant. The people, who had been taken by surprise, were now generally roused; and having divided themselves into two bodies, hastened to the points of danger. One under the head-warrior, “Nye Pra,” went to meet the River Cavalla people. *His appearance*, it is said, gave a check to the advancing enemy. But they received a still greater check just then, in the fall of their strongest man. B. I have known ever since I had any connection with Kablah, as a native of the finest appearance, most pleasant manners, and greatest intelligence, that I had met with. He had also the reputation of being a man of courage; but this he had had no opportunity of proving, from my first acquaintance with him, until to-day. He it was, now, however, who, at the head of his people, had fearlessly entered one town, set it on fire, and was leading them on, regardless of the dangers around him, to burn the large town. He seemed, indeed, to know no fear; and though one after another fired their pieces at him, he heeded it not. Just, however, at the time above specified, he received a shot through his leg, which partially disabled him: but even this did not intimidate him. Divesting himself of his arms, he requested that a long spear might be brought to him; and leaning on this, he went forward himself, and urged others to go forward, to consummate the work which he had resolved upon doing,—namely, to root out the Cavalla people, so that the road might be clear from the river to Cape Palmas. God, however, had ordered it otherwise. B.’s increasing loss of strength, the general onset made upon him as this was perceived, and the arrival of Nye Pra, with his fresh and powerful force, at once turned the scale, and a general retreat ensued. The River Cavalla people were pursued nearly to their towns, and left eleven of their number dead on the road. A-

mongst these was B., who, after having been defended long by his brothers, some of whom were shot by his side, and receiving many wounds, was at length left to his pursuers, who quickly despatched him with their cutlasses. His, with the heads of all the rest, were immediately taken off, and sent back, to be deposited with those of the Grahwayans killed on the 22d of February. On the Grahway side the contest was maintained much longer, but with far less injury on both sides. The Grahwayans continued to fight, advancing and retreating alternately, for *four hours*. At one time, they approached within a few rods of the small town which they were attacking; but during all this time only four of their number were killed, and some wounded. At nine o'clock they retired.

The loss of the Cavalla people, in both these actions, was six killed, and several wounded.

It was quite affecting, while the battles were going on, to see the crowds of children and women coming to the house and yard for protection. A mother would bring a child, and beg me to take care of it, and fathers would send their little ones with similar requests. When the girls' school-house had got pretty well filled with these little ones, as I chanced to pass through it, I could not but be affected, to hear them say, looking confidently at me, "*Payne mâ à Bah*," (Payne is our father.)

A great many chests of articles, considered most valuable, were likewise brought on the Mission premises for protection.

Our people have been restrained from interfering with those of River Cavalla, by the fact, that a short time since, the latter had made peace with them, through a deranged man, who went to one of the River Cavalla towns, professing to have been sent by his people for this purpose. Although this was not the case, yet, inasmuch as the River people had made peace, under the impression that he was really sent, their act is considered binding on them, and therefore, should they begin hostilities, it would give this people what they call "*gue*,"

"the best," or justice, which they believe Myisnah never fails to favor in war.

The events of this morning placed the River people just in the position these people would have them be, and they therefore determined at once to make the blow which they doubted not, for a moment, would be crowned with success. Accordingly, having refreshed themselves with food, at twelve o'clock they were on their way to Kablah, at the mouth of the river. They reached it at two o'clock without any opposition; but when they got within a few rods of the town, the Kablahwè came out and made a stand against them. It was, however, only for a short time. After exchanging a few shots, they fled, some running into the woods, others throwing themselves into the river, and thus left their town to its fate. At three o'clock, from our piazza, the smoke and flames of the burning town were distinctly visible, and by four, not a house remained. Only three of the Kablah people were killed, so far as is known, though it is supposed many were wounded. Of these people, one was mortally, and two others slightly wounded.

Thus, in all, twenty-five men have fallen to-day, and since the beginning of the existing difficulties, not fewer than one hundred—on both sides—a degree of mortality unprecedented in the history of this tribe, or, indeed, of any others in its neighborhood.

It is melancholy to see such numbers of these poor souls passing thus unprepared into eternity; but it is some consolation to know, that for six or seven years, I have ceased not to declare to them,—"*albeit*," *to them*, in vain,—the whole counsel of God. They heard, alas, only "*to despise and perish*," but the "*watchman*," if faithful, has delivered his soul, and Jesus, at the last, will be glorified.

I feel, too, that I have done all in my power to avert these things; and now, I can only leave them—and blessed be His name! *I can, with confidence*—to Him who "*will cause the wrath of man to praise him, and the remainder of wrath restrain*."

Wednesday, April 3.—To-day, the

quarterly examination of the school at this place was held. Though in "troubled times," forty-one of our children were present, and gave gratifying proof of their continued interest and progress in their studies. It was particularly pleasing to see how easily and intelligently many of them read their own tongue. We sincerely hope it will not be long ere they may have such books as will make it a pleasure to them to study in their native language.

Thursday, April 4.—This morning, at seven o'clock, there was a general "turn out" of the soldiers of this place, for the purpose of *purifying* themselves, after the battle of Monday. This is always done on the fourth day after fighting. Before the peculiar ceremony which constitutes the purification, they went through the evolutions performed in war, and then arranged themselves in a line along the sea-shore. Here, after a general discharge of their arms, all walked in far enough to allow the waves to lave their feet, and were thus purified.

Saturday, April 6.—Late on last Monday night, after I had recorded the events of the day, we heard great rejoicing in town. On asking the cause, we were informed that the River people had sent to "beg." This was equivalent to saying they *had been beaten*; and hence the noise we now heard.

Two women, natives of this place, but married at the River towns, were the messengers sent to "beg" for peace. They brought in their hands a copper rod, which, however, as well as any thing else used for this purpose, is called *tweh*, (axe,) this latter being the most sacred, and indeed the appropriate token on such occasions. The messengers first presented themselves at the gate of the small town next to the river, using the most humiliating language. They were kept *standing* there until information of their arrival was brought to the headmen of the large town. These sent word to them that they could not enter town, but must go back home, and bring the proper "*tweh*." They accordingly went back, but returned the same night, again presenting themselves at the gate. But once more they were sent home.

The next morning they came again,

bringing the proper "*tweh*." They were then admitted into the large town; and, as they passed through to the assembly-house of the "Sedibo," cried aloud, "A ya *tweho!* a ya *tweho!* (we bring the axe.) W., S., K., (the names of the headmen,) you have beaten us; we are not equal to you; you have taken our lands,—our homes. We have come to beg them from your hands." The *tweh* was then received and hung up in the top of the Sedibo's house, as a memorial, that the enemies of these people had been beaten, and begged them. The women then returned home.

On the following day, the same two women came again, accompanied by two men from the River towns. The latter brought with them some tigers' teeth, as a present to the Tibawa, or head of the Sedibo. The people now generally assembled to meet these messengers at the Sedibo's house. One of the old men of this place then rose, and gave a detailed account of the relation of the Cavalla and River people, from the settlement of the latter in their present towns. He dwelt particularly on the fact, that the land on which the River people had built their towns, was given them by the Cavalla people, and of their ingratitude, in attempting to wrest more from them now. Now, however, they had not only failed in their attempt, but been beaten in war. He then reminded the delegates, that their people had threatened, in case they beat the Cavalla people, to make them go back to Rocktown, whence they came; and, as *they* had been beaten, it was only pursuing a policy originated by them, to insist that *they* should return to Cape Palmas and Grahway, from whence *they* had emigrated. And this, he called Nyisnah (God) to witness, was the only condition upon which his people would conclude peace.

The delegates, in reply, acknowledged that their people had been beaten, and that they were now forced to come and beg their lands from their conquerors; but said that they could not think of abandoning their homes. All this the delegates were forced to say *sitting*, while the speaker for this people *stood*, in token of superiority.

Neither party would, however, recede from the ground which they had taken, though a long and angry discussion was maintained on both sides. Notwithstanding this they proceeded to make peace in the usual manner, described about a month ago. Then followed a most singular part of the ceremony, with which the whole concluded. The River Cavalla delegates, after having "spit water," seized two pieces of wood, and ran through the town in every direction for the purpose of killing any fowls which they might chance to see. Having at length killed two, in this manner, they took them home to be eaten there.

This same ceremony was performed at the River by two men sent from this place. Still it appears that the matter was not fully settled. It would appear

indeed that the "begging" party in such cases is obliged to continue to give until the conquerors say "enough." Accordingly, to-day, the River people sent a cow further to propitiate these people. It was received: but the same conditions for a final settlement were repeated that were proposed a few days ago. Whether this is a mere threat, made to extort as much as possible from the suppliants, or it is intended really to be carried into effect, remains to be seen.

Sunday, April 7.—We had this morning a very small congregation, not above seventy persons in all being present. It is hardly surprising that this should be the case at such a time, as the daily expectation, or rather possibility, of another attack from Grahway, renders it necessary to keep strong guards on duty night and day.

Athens.

In our last number we mentioned the death of the Rev. Mr. LEEVES, Chaplain to the British Embassy at Athens. We now learn that, without solicitation on his part, and through the instrumentality of influential persons in England, who had been eye-witnesses of the Rev. Mr. HILL's labours in Greece, our Missionary has been appointed to that station. There is but little emolument to be derived from the charge of supplying the vacancy occasioned by Mr. Leeves' death, and the duties are not much more than those which, for twelve years, Mr. Hill has voluntarily performed, but there is much real benefit in the way of security of person and property, of influence and weight in society, connected with it. In the ap-

pointment, we have the highest testimony to the past faithfulness of Mr. Hill, and by it, additional influence will be given to his future Missionary labours.

The last letters from this station, of the 20th July, speak of the improving health of Mrs. Hill. The schools had closed for the usual summer vacation with an examination, concerning which Mr. Hill thus writes:

"Hundreds, as usual, were present, and were highly gratified. The examination went off most satisfactorily, and our little flock of over six hundred pupils was dismissed for the six weeks that are to intervene, when, by the blessing of God, we hope under more cheering auspices to resume our labours of love among them."

Constantinople.

We continue to insert, in parts, the Lecture of Bishop SOUTHGATE, left at the Foreign office before his departure for publication in the "Spirit of Missions," with the view of communicating information concerning his field of labour to the Church at large.

LECTURE OF BISHOP SOUTHGATE, *On his Mission to the Oriental Churches.*

[Continued from the Sept. No. page 309.]

PART II.

I come now to speak of positive deficiencies. We have seen that the Eastern Churches hold the fundamental truths of the *Christian faith*. In what then are they wanting?

To distinguish them from Rome, I will first say negatively, that they do *not* hold most of those Papal errors against which we protest.

First. They do not hold the doctrine of the *supremacy of the Pope*, but unanimously and decidedly reject it.

Secondly. They reject the practice of *clerical celibacy* as a system. Their priests and deacons having parochial cures, are almost always, even more generally than among ourselves, married men. Their Bishops, however, are not allowed to be married.* They must either be presbyters who have never married, or widowers. Another restriction is, that no presbyter is allowed to marry *after* his ordination; but, if I remember rightly, this restriction is not found in all the Oriental Churches. Taking the whole Eastern Clergy as a body, Bishops, Priests and Deacons together, probably eleven-twelfths of them are married men.

Thirdly. They reject unanimously the

* This compulsory celibacy of the Bishops, however, is contrary to canons which they still recognize, and I have often heard it, especially from the aged Bishops, declared that it would be better for the Churches if the liberty allowed by the canon were restored. No one, I think, can be long conversant with the Eastern Churches without seeing the justice of this opinion.

Romish doctrine of *Purgatory*. They hold that after death the souls of believers are in Paradise, and the souls of the wicked in a state of torment, and that these conditions of happiness and misery are unchangeable. They hold, however, the practice of prayers for the Faithful Departed, that they may attain from Paradise a state of intermediate happiness, the full fruition of heavenly blessedness at the last day. But they do not hold the belief that any change from happiness to misery, or the reverse, can be wrought after death. This practice, however, of Prayer for the Final "consummation and bliss" of the departed Faithful, is liable itself to great abuse, and in some of the Eastern Churches is abused, by the people having Prayers read for their departed friends, even when they gave no evidence, but the contrary entirely, of departing "in the true faith of God's Holy Name." The evil arises from the laxness of discipline, for if an unholo, profane and impenitent sinner is allowed to receive the sacrament in health, he must also be allowed to be prayed for as one of the Departed Faithful after death. If he is treated in life as if he were worthy to communicate, he must be regarded after death as having died in that state of worthiness. And so it is, that a notoriously profligate person may be mentioned in the Prayer for the whole Church, corresponding with ours for the Church Militant, as being in Paradise, and Heir to a joyful Resurrection, when, if discipline had been strict, he would have been cast out of the Church long before his death. This is one of the multitudinous evils which arise from the perfunctory manner in which the Sacraments are too commonly administered in the Eastern Churches, and the indiscriminate mode in which the Lord's Supper in particular is given to all who seek it. I know it is not always so, and there are some Priests and Bishops, too, who will not administer to those guilty of open sin

until they have repented, but these, I fear, are few compared with the mass; at least, it has been so under my own observation.

Still the doctrine of *Purgatory* is not held, and the standards of the Eastern Churches are evidently free from it; and no subject, perhaps, unless it be that of the Papal Supremacy, is more contested between them and the Latins.

Fourthly. They reject the practice of "*Communion in one kind*," and all administer it under the two species of Bread and Wine, as the Saviour commanded.

Fifthly. They reject the Romish doctrine of *Transubstantiation*, unless it be the Greek Church, between whose dogma and that of the Church of Rome it is difficult to discover a difference. The exact truth seems to me to be, that the testimony of the Greek writers is contradictory. Some do declare, in so many words, a doctrine which it seems impossible to distinguish from that of Rome. Others make a plain distinction. I do not think that the Greek Church, as a Church, has committed herself to the doctrine of *Transubstantiation*; but I do think, that many of her writers and theologians have committed themselves to it, or to something so much like it, that I confess myself unable to discern the difference. I think that her ancient standards condemn it, by implication of course, as it was not then distinctly broached.

Of the other Eastern Churches, I believe that they all, with the exception of certain writers in the Armenian, do not hold the doctrine of *Transubstantiation*.

It is important to observe that none of these Churches have such days as the Corpus Christi Festival of the Church of Rome, nor such processions, adorations and extravagant homage, as that Church pays to the consecrated elements.

Sixthly. The Eastern Churches all acknowledge the same Books of Holy Scripture with ourselves. They all reject the *Apocryphal Books* of the Church of Rome as uninspired.

Seventhly. They reject the Romish doctrine of *Indulgences and Superero-*

gatory Works. Here, I believe, they are unanimous.

Eighthly. They do not practise *Masses for the Dead*. The idea of an expiatory sacrifice in the Eucharist, for souls detained in *Purgatory*, is not a doctrine of the Oriental Churches. They do, however, commemorate the Departed Faithful, as I have said, and offer prayers for their rest and their joyful resurrection. But this is done, so far as my observation has extended, only in the ordinary administration of the Sacrament, and not by special or private masses. The standards of the Eastern Churches do not, I believe, recognize any other use of the Lord's Supper than for the purpose of *Communion*, but friends do request and have the mention of deceased friends' names in the general commemoration of the Departed. This is widely different from the Romish practice of offering the Holy Eucharist as an expiatory sacrifice for the sins of such persons deceased, and having it offered by masses for that purpose aside from the ordinary administration of the Lord's Supper. I have no doubt, however, that in the Greek, and some portions of the Armenian Church, the idea of benefiting in some way, friends departed, by the commemoration mentioned, prevails, and that it is made a solace for their recollection of what was deficient or unholy in such a friend's life.

Other differences might be mentioned, but these may suffice.

Among the positive deficiencies of the Oriental Churches, are the following:

First. The *Worship of Pictures*. This prevails universally in the Greek Church. The Armenians also have it, to a less extent. The Syrians have it not, so far as I have observed. And the Nestorians are strongly prejudiced against it. But in the Greek Church it is a great and alarming evil. The common people especially are perfectly besotted with it. The clergy are in the habit of drawing a distinction between *reverence* and *worship*, and say that the pictures are only *revered*. The Seventh Council which established it made the same distinction. But when we see people giving themselves to it

with the greatest fervor, bowing and crossing themselves, and lighting candles before a picture, and observe, at the same time, that they show more attention to pictures of the Saints than of the Saviour, and farther observe that it seems to be the great object oftentimes of their going to Church, that they often go and do nothing else, and that their actual worship is felt by themselves to consist chiefly in this, we cannot but feel that it is, in practice, a great and grievous corruption, and one for which the Greek clergy, who generally know better, are responsible.

Secondly. The *Invocation of Saints* is another corruption. This is practised, I believe, by all the Eastern Churches. But it is in none so prominent as in the Greek, and some parts of the Armenian. It is a dreadful delusion. You will hear a Greek calling a hundred times upon the Virgin Mary to once upon Christ. The common Greeks seem to place a very great portion of their dependence upon the succor of the Saints, and appeal to them in all their necessities. This hides the Saviour from view and clouds his glory, and, I have no doubt, is one great cause of the low state of religion among the Greeks.

Thirdly. I regard it as a serious corruption in the Eastern Churches, that they *have not the Bible in languages understood by the people*. They have the Bible each in their own language, the Greeks in Greek, the Armenians in Armenian, the Syrians and Nestorians in Syrian, the Copts in Coptic. But these are their ancient languages, which have gone into disuse as common tongues, and the Bible in them is not, as a general thing, understood by the people, nor always by the clergy.

We need not inquire farther, to learn the cause of the decline of piety among them.

Fourthly. Another corruption is, that their *Church services* also are in the ancient tongues, and even these are not, as a general thing, understood by the people. How would it be with ourselves, if our Prayer-Book were in the old Anglo-Saxon language? How large a proportion of our means of grace would be lost to us! So it is with our breth-

ren. So it must be till this great evil is remedied.

Fifthly. Another corruption is the *want of preaching*. In the Greek Church the Bishops sometimes preach, but it is not a common thing. In the Armenian Church there is a particular class of Priests, who, as well as the Bishops, preach, and in all the Eastern Churches, Priests have ministerially the power of preaching. But take those Churches as a body, and preaching is a rare thing. It has ceased, in a great measure, to be a regular part of the means of grace.

Sixthly. The *perfunctory performance of the Sacraments* is another great corruption. In Baptism the infant (for all the Eastern Churches practise Infant Baptism,) is immersed. This is the universal mode. But it is done in a manner so perfunctory, with so little sense of the true nature of Baptism, with so little appreciation of the responsibilities which it imposes, and with so formal an idea of receiving the benefit by the rite itself without due preparation or qualification in the persons engaged, that the Sacrament loses its spiritual character and becomes a pro forma, cold, and, I fear, often an ineffectual rite. I do not mean that the Eastern Christians do not attach a great importance to Baptism. They do. But it is, with too many of them, an importance belonging to the rite itself, an efficiency necessarily involved in the mere administration of it, and not implying a sense of its true character or its consequent obligations.

So also of the Holy Communion. It is received less frequently than among ourselves, chiefly at the great festivals; and when received, it is, ordinarily, with little of a realizing sense of its nature, as requiring hearty repentance and godly sorrow for sin, an abandonment of it, and perfect charity with all men. It is always preceded by an opening of one's spiritual state to the priest; but this is done, too often, for the mere sake of the form, and involves little of spiritual instruction or beneficial advice. The Sacrament is received as if it were of itself to work a charm, and the recipient goes away and sins as before. The fact, that immoral and wicked per-

sons often receive it, shows into how low a condition it has fallen. There are others, however, who receive more worthily.

Seventhly. Another want, if we may not call it corruption, of the Eastern Churches, is, the *general destitution of religious instruction for the young*. They are sometimes trained without knowing the great truths of Christianity, and generally without any practical religious culture. They are taught a vague idea of their own faith; they learn to read the characters of the ancient tongue, and so to repeat the Church services, without commonly understanding them: they are taught, or receive, traditionally, from their fathers, some knowledge of the rites and ceremonies of their Churches; but practical, regular, and spiritual instruction, continued, line upon line, and precept upon precept, through all the days of their youth, and opening to them the great and saving truths, and doctrines, and duties of the gospel, is a thing almost unknown.

Eighthly. Another corruption, and the cause in part of nearly all the rest,

is *the wide-spread ignorance of the Clergy*. They have not, as a general thing, any thing like a regular theological training. Many come directly from secular employments into the sacred ministry. Many cannot understand the very Church services which they read, and few are able, adequately, to instruct others. Hence arises the ignorance of the laity, the want of instruction for children, their low views of the Sacraments, the want of preaching, and, indeed, to some degree, nearly all the evils with which the Eastern Churches are afflicted.

Ninthly. The *want of religious books* of all kinds, is another great deficiency, and source of corruption. Were the Church services or the Bible understood, this want were less to be deprecated. But as it is, there is seldom a book of a religious character put forth among the Eastern Christians, and this deficiency, with that of a want of knowledge of their own liturgies and Scriptures, makes the destitution of such means of grace as are to be found in written truth, great indeed.

(To be continued.)

Texas.

HOUSTON.—The Rev. Mr. Gillett, under date of 22d August, writes as follows:

“Since my last communication I have made a short visit to the country, spending a single Sunday at Richmond, a small place on the Brazos, some thirty miles from this. I did this, at the earnest and frequent solicitations of the friends of the Church in that quarter. They at length sent for me, giving me the means of conveyance there and back again. This they had offered to do at any time that I would signify my readiness to go. I preached there once

on Saturday, and twice on Sunday. The congregations were good, and very attentive. Many of them rode from five to ten miles. A proposition was made to build a church. One gentleman offers to furnish the brick as his share in building, and several others assured me that there would be no difficulty in completing the work. If we had a young and zealous minister to send there, I am quite confident a congregation would soon be gathered. The same gentleman who offers to furnish brick for a church, offers also to give a clergyman a home in his family, and would consider himself gainer in so

doing. He has been raised a Lutheran, but, together with his wife, will unite with the Church. I think at the next visitation of the Bishop there will be not less than six candidates for confirmation. Among them I found an old man, now about eighty years of age, who had spent all his younger years in the midst of Christian privileges, sitting every Lord's day with those gathered within the fold of Christ, and yet never came boldly forward to unite himself with them and make a stand for God. But now, just at 'the sun-set of life,' he is anxious and waiting, after having been long deprived of the Church he loves, to come forward and renew his early vows. It was deeply interesting to me to find one in these wilds so aged, so simple, and yet so seemingly devoted. During his exile he had made his Bible and his Prayer-book his companions, and seemed to have been taught of God, the Spirit taking of the things which were God's, and showing them unto him. Richmond is in the midst of a very rich planting district, and is supposed to be at the head of constant steamboat navigation on the Brazos. At some seasons boats will ascend two or three hundred miles above this point with ease, but during a great portion of the year their progress would be entirely impeded by rapids and sand-bars. The location of the town is one of uncommon beauty, and very healthy. I should think that, with a salary of \$250 from the Board, a young man would now find a support at that place, and a welcome by many warm-hearted people.

I am often solicited to go back into the country to perform service. And my own impression is, that in our present scarcity of laborers, a Missionary should be found to give his whole time to travelling from point to point, stirring up the people, distributing Prayer-books among them, organizing congregations, and wherever practicable, introducing lay-reading in the absence of a regular clergyman. Within one week I had three solicitations to go back distances from this point, varying from thirty to seventy miles; and each solicitation accompanied with an offer to send a carriage for me at any

time I would signify my readiness to go. And these offers I took as an earnest of the wish of the people to have the services of the Church among them. I have no doubt but a dozen points might be found at this very time in different portions of the Republic, where the people would give a young clergyman his board and perhaps \$200 per annum, and could their necessities be supplied in this particular, they would soon erect a church. There seems to me a very great want of laborers in this field, and it furthermore seems to me one where many of our invalid and suffering brethren of the North would reap an incalculable benefit from the climate. I know there are many clergymen who are greatly hindered, and in some cases entirely disabled, and kept from the performance of ministerial duty, by weak and infirm health; and I am perfectly satisfied that such individuals in this climate would recover their energies and be saved from a premature grave. And such persons would have another advantage,—they would rarely be subjected to fevers in this country.

There are cases all about me of weak and consumptive persons, who left the North, so far the victims of disease, that their friends hardly thought it possible for them to reach a southern clime, who are now completely restored, and have not had a fever since coming to the country. I mention these things, hoping they may be inducements for some of our brethren of weak and consumptive habits, to examine, in selecting their field of labor, and see whether, by giving them such a constitution, God has not given them a hint at where the path of duty lies. If years of useful labor may be added by their coming to such a climate, and to a field which seems more than white for the harvest, one would think they ought not to hesitate in making their choice. I do not say that they would not meet with some difficulties, some trials, and, it may be, some hardships; but what are these to him who is walking in the path of duty, and has God for his support? I have tried to give you this general information, hoping it may be of some use in your directing the instrumentality you may bring to bear upon this country for

the preaching of the gospel, and the building up of the waste places in our Zion.

There is no marked difference in my own congregation worthy of mentioning. The regular attendance, deep degree of seriousness and solemnity, which pervades our weekly assemblies, are matters pleasant to the minister of Jesus, and betokening good.

Since my last statistical report to you, I have baptized five children and two adults, married two couples, and buried two persons. Since getting into our temporary room, we have been able to establish a Sunday school, and we have between forty and fifty scholars in regular attendance. I have also established a service for the servants, every Sunday afternoon, and am endeavoring to teach them by repeating, and making them repeat after me. I have in regular attendance from twenty-five to thirty. They have already learned the Lord's Prayer, several hymns, and have nearly completed the Ten Commandments. These services are interspersed with prayer, reading the Scriptures, giving familiar expositions, and frequent singing, in which they all join, having learned the hymns and tunes to which they are sung. My wish is to have an oversight of all the servants connected with the families of my congregation,—a matter which has heretofore been entirely too much neglected by the clergymen of our Church through all the South. The brick for our church is now being hauled upon the ground. We shall go on with it until our means fail. I fear that we shall be in the condition of the man in the gospel, "who undertook to build, but was not able to finish," not because we have not "counted the cost," but because some of our good friends upon whom we had relied for help, have failed us.

But I have already said enough to

the Committee upon this subject. If the work fails in part or altogether, I have the satisfaction to know, that it will not be because I have made no exertion. If the Church suffers detriment, I have tried to clear my skirts. We are in the hands of God, "let Him do with us as seemeth to Him good."

GALVESTON.—The Rev. Mr. Eaton writes on the 7th August as follows :

"The organ arrived in safety. We had it erected a few days after its arrival, and it has been used in public worship ever since.


"Our school-house was so far finished last month, being enclosed, that Mr. Dean commenced the school in it on the 7th ult., and notwithstanding the intense heat of the weather, there are nearly fifty pupils already in attendance. I have spent all the money that has been so far contributed towards it, and it answers very well for summer use, but will require to be plastered and painted, and made more comfortable, before winter; when, it is probable, if we are able to accommodate them properly, we shall have a large number of scholars. Five or six hundred dollars would, for the present, do all we require; and I am not without hope that this amount will yet be contributed by those who promised assistance, and by others.

"Although the weather has been as hot as any I have ever felt here, the services of the Church have gone on without interruption. The morning congregation has been as large as usual, and the night congregation much larger. Not only the body of the church, but sometimes the galleries, have been well filled. We expect that this fall will bring us several respectable Episcopal families."

Intelligence.

NOTICE.—We expressed in our last number, the apprehension that, because the Foreign Committee had met *their* engagements for the year ending in June, an erroneous idea, somewhat prevalent, of funds accumulated in their treasury, would now diminish their resources. The result proves these fears to have been well founded: and because we have not been ringing the changes upon the heart-sickening theme of a bankrupt treasury, the Church seems to be forgetting that nothing but steady contributions can prevent this disaster. The receipts of the past month have been but six hundred dollars, and of twelve hundred parishes, but nineteen have within that time contributed to our wants. It will be easily seen, that at this rate, with an expenditure of about three thousand dollars a month, we shall soon reach the condition which we all deprecate.

Now we believe that, if this should occur, it will be wholly owing to inattention or misapprehension of our wants. We believe that there is no decrease of interest in the Foreign Missions of the Church, on the part of those who have heretofore manifested any; and that there is no diminution of confidence in the principles of those who are entrusted with the care of these Missionary operations. We are content, therefore, with simply reminding the Church of our needs; and respectfully ask of its members their continued liberality.

 Will the journals of the Church notice this paragraph?

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of August to 15th September, 1845:

NEW HAMPSHIRE.
Portsmouth—St. John's Ch. Ladies' Miss. Asso..... 25 00

MASSACHUSETTS.
Newton, Lower Falls—"Anonymous," 3d ann. sub. for Constantinople..... 25 00

RHODE ISLAND.
Newport—Zion Ch. $\frac{1}{2}$ year's support of Benjamin Watson, Africa..... 10 00

NEW YORK.
Harlem—St. Andrew's Ch..... 3 32
Jamaica—Grace Ch..... 17 75
New York—St. Thomas' Ch. coll. 3d Sept. St. Mark's Ch. in the Bowery, monthly off'ng..... 37 75 11 75

Williamsburg—St. Mark's Ch. for Constantinople..... 10 00

WESTERN NEW YORK.
Geneva—E. S..... 4 00

PENNSYLVANIA.

Bloomsburg—St. Paul's Ch. for Africa..... 2 00
Paradise—All Saints' Ch..... 10 00
Philadelphia—St. Paul's Ch. Male S. S..... 15 00
St. Paul's Ch. S. S. for China..... 25 00
St. Luke's Ch. S. S. for support of a boy, Africa..... 20 00
St. James' Ch. Kensington, $\frac{1}{2}$ 13 00
Emmanuel Ch. Kensington, sup. of J. G. Maxwell and E. Wiltzberger, Africa.. 40 00
Do. do. for Africa..... 10 00
Do. do. Female Bible Class, 2d ann. payment, support of Mary Maxwell, Africa..... 20 00

155 00

MARYLAND.

Baltimore—Mt. Calvary Ch. S. S..... 5 00
Georgetown, D. C.—Miss Magruder..... 5 00
St. John's Ch. $\frac{1}{2}$ year's support of L. Thomas, Africa..... 10 00

20 00

VIRGINIA.

Goochland Co.—Ann. sub. of 3 Ladies, for education of Richard Hooker Wilmer, Africa..... 20 00

NORTH CAROLINA.	
<i>Wilmington</i> —Rev. R. B. Drane, the earnings of children of a family in his pa.	5 00
SOUTH CAROLINA.	
<i>Charleston</i> —Mon. Miss. lec. for August....	3 32
S. S. St. Michael's Ch. ed. Africa.....	20 00
<i>Clarendon</i> —St. Mark's Ch. for sup. of Rev. J. W. Miles, Constantinople.....	136 00
<i>Radcliffboro'</i> —St. Paul's Ch.....	44 43
Do. do. for Africa.....	5 00
Do. do. for China.....	13
	208 88
GEORGIA.	
<i>Augusta</i> —St. Paul's Ch. 2d instalment, for education two youths, Africa.....	40 00

MISCELLANEOUS.	
A Widow's Mite for church at Houston, Texas.....	10 00
TOTAL.....	\$603 45

(Total since June 15th, 1845, \$4,248 56.)

NOTE.—\$50 from the "Spirit of Missions," being unexpended funds in the hands of the Publisher, was omitted in the July and August No.

The acknowledgment in the same No. from St. James' Ch. Wilmington, Delaware, should be St. James' Ch. Wilmington, North Carolina.

POSTSCRIPT.

Intelligence from the China Mission.

By the ship *Rainbow*, from Canton, which arrived on the 18th September, we have had the gratification of hearing from Bishop BOONE, through a letter to a friend in this city, thus anticipating the letters addressed by him to the Foreign Office, which were sent by the overland mail, and which have not yet come to hand.

The Missionaries arrived out on the 24th April, after a long passage, but not an unpleasant one, if we except the continued sea-sickness to which Mrs. Woods and Miss Jones were subjected. After much inquiry, the Bishop was confirmed in the impression that Shanghai, the place fixed upon by the Committee, offered the most favourable prospects for Missionary labour, and was about to proceed there with the view of making personal examination. Mrs. Boone, Miss Morse, and Miss Jones, were to accompany him; and the other Missionaries, Mr. and Mrs. Graham, Mr. and Mrs. Woods, and Miss Gillett, were to follow as soon as permanent arrangements should be made. The utmost harmony had prevailed among the Missionaries, and all appeared to be greatly in earnest in preparing themselves for their work.

The two Chinese men who had accompanied Bishop Boone in his visit to this country, left him a few days after his arrival. The Bishop writes that the younger of the two, "*Chae*, manifested very deep feeling. He wept when he told us he would never worship idols again. He promises to join me at Shanghai if his parents will consent, and receive an education, that he may teach his countrymen the precious truths he has learned. His heart seemed really full of this desire. He was an indefatigable student of the Bible on his way. I often saw him sitting for hours in his state-room poring over an English Bible. We entertain great hope of his conversion. May God grant it, and call him to the ministry."

We hope in our next number to have fuller information to communicate.